

RELIGIOUS INTELLIGENCER.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

No. 12.

NEW-HAVEN, AUGUST 22, 1818.

Vol. III.

BRITISH AND FOREIGN BIBLE SOCIETY.

Fourteenth Annual Report.

Concluded from p. 164.

DOMESTIC OCCURRENCES.

Under this head see our extracts, pp. 117, 118.

Funds.

At the end of the Report is given the following Abstract of the Cash Account, for the year ending March 31, 1818.

Total Net receipts, exclusive of sales	£	s.	d.
	68,359	10	9

Of which sum 55,857*l.* 7*s.* 5*d.* was contributed by Auxiliary Societies.

Received by sales, the major part of which was for Bibles and Testaments purchased by Bible Associations

	18,620	0	2
	86,979	10	11
Total Net Payments,	71,099	1	6

The Society is under engagements for various Money Grants, to promote the object of the Institution in Foreign Parts; for returns of Bibles and Testaments to Auxiliary Societies; and for Bibles and Testaments, and Printing Paper ordered; to the extent about 42,000*l.*

The returns satisfactorily prove, that the liberality of the Members of the Auxiliary Societies has in no degree relaxed; and the enlarged proportion of their contributions, UPON WHICH NO RETURN IS REQUIRED in Bibles and Testaments, affords a gratifying testimony, that the poor in our own country are either already supplied with the Holy Scriptures or are obtaining that supply through the medium, and at the charge, of Bible Associations; and that the Auxiliary Societies, aware of the extent and importance of the foreign operations, have determined to allot as large a sum as practicable, to the general purposes of the Parent Institution.

Legacies to the amount of 3903*l.* 9*s.* 9*d.* are enumerated; and two Benefactions, one of 500*l.* and the other of 100*l.* both anonymous.

Issues of Bibles and Testaments, see p. 117.

Works completed during the Year.

Among these, your Committee have the satisfaction to mention the Irish Bible, 8vo. in the Roman Character, 5000 copies; the Dutch Bible, 8vo. 5000 copies, and 5000 extra Testa-

ments; the New Testament, in French and English, in parallel columns, 5000 copies; and the like number of Martini's Italian Testament, for the use of Catholics; besides various editions of the English Scriptures in different forms. The last have all been printed, as usual, at the authorized Presses.

Works now in Press.

Of these, besides English Bibles and Testaments, the principal are:

1. The German Pocket Testament, 10,000 copies.

2. The Portuguese Bible, from the Version of Joan Fareira de Almeida, printed at Batavia, 5000 Bibles, and 5000 extra Testaments.

3. The Malay Bible, in Roman Character, 5000 copies, and 10,000 extra Testaments.

4. Hindoostanee New Testament, by Martyn; and Book of Genesis, translated by Mirza Fitrut, and collated with the Hebrew, by the late Rev. H. Martyn.

5. The Syriac Old Testament, 4000 copies, 4to. to accompany the New.

The last three are proceeding under the care of the Rev. Samuel Lee, whose services in editing the Syriac New Testament have been already commended.

6. The Arabic Bible.

A correct and acceptable Version of the Bible in Arabic, is after all which has been attempted and executed, a desideratum in Biblical Literature. This work has been consigned to the Editorship of Dr. Macbride, Professor of Arabic in the University of Oxford, and to the Rev. Mr. Lee; the former of whom has kindly engaged to prepare the copy from the valuable Manuscripts contained in the Bodleian Library. From the union of talent, learning, and zeal for the propagation of the Holy Scriptures, possessed by each of these Editors, the Society, as well as the vast population for whose use the work is preparing, has every thing to expect.

To these must be added,

7. The Turkish Bible.

The lamented decease of the original Editor, Baron Von Diez, at the time when the work had not advanced quite through the first four books of Moses, rendered it necessary to look out for a suitable person to undertake its completion. Such a person was found in Mr. Kieffer, Professor of the Turkish Language at Paris, and Interpreting Secretary to the King of France. With the permission of his Government, Professor Kieffer attended in London, to confer with your Committee; proceeded to Leyden and Berlin, to arrange and superintend the removal of the manuscript, paper, and types, to Paris; and, after effecting these objects, and concluding a negotiation with the King's Printer at Paris, is now employed (with the advice, on all doubtful ques-

tions, of the learned Orientalist, Baron Sylvestre de Sacy) in editing the Work at the Royal Press in that capital, and hopes to produce the New Testament complete by the close of the year.

Your Committee, while they express their high satisfaction with the conduct of Professor Kieffer, throughout the whole of this preparatory business, cannot withhold their testimony of respect and gratitude to the French Government, which not only permitted the Professor to take all the measures requisite for engaging in this work; but also, as well by allowing the entrance of paper, types, &c. duty free, as by other acts of indulgence and courtesy, has greatly facilitated its accomplishment.

CONCLUSION.

In reviewing the transactions which have thus been reported, your Committee anticipate, in every Member of the Institution, a renewal of that satisfaction and gratitude which its annual advancement has been accustomed to excite, and which every stage of its progress cannot fail to revive and confirm.

Fourteen years have now elapsed, since the British and Foreign Bible Society first announced its design of attempting, by a union of "all who profess and call themselves Christians," the universal dissemination of the Holy Scriptures. The project was, at once, so novel and so vast, that to most it appeared but a doubtful experiment; while not a few considered the attainment of its benevolent end as altogether hopeless and impracticable. Experience has happily dissipated these doubts and apprehensions. Within the course of this short period, so much has been effected toward removing the principal obstacles to its execution, as to render the event in a high degree probable; and the mind is carried forward, by the encouragement derived from its past success, to its full and complete realization.

It is, in the mean time, a matter of real satisfaction to observe, how general has been the approbation of the Society's plan; and how closely the exertions, of which it gave the example, have been followed up by filial and kindred Institutions, animated by the same spirit, and steadily pursuing the same object, in different parts of the world.

While the Sovereigns of the North have particularly distinguished themselves by their patronage of the cause; and, under their auspices, Bible Societies, Auxiliaries, and Associations, have been established throughout their respective dominions; and other Potentates and Princes, emulating their zeal, have adopted a similar course; few parts of Europe have been excluded from a share in the advantages arising out of the operations of the Parent Institution, and her numerous Continental Auxiliaries. Where, from local difficulties, Societies have not been formed, zealous individuals have appeared in their stead; and thus, by one or the other of these means, the Scriptures have, in most places, obtained a considerable, if not an unrestricted, circulation.

In Asia, in Africa, and in America, the cause

has been espoused, and continues to be promoted, with degrees of vigour and activity proportioned to the circumstances of the respective countries; and, in the last of these grand divisions, more especially, your Committee feel emboldened to expect, from the newly formed American Bible Society, a scale of operations within the benefit of which the largest proportion of the Western Hemisphere shall be eventually included.

Nor is the satisfaction reaped by the Members of the British and Foreign Bible Society confined to the mere circumstance of the dissemination of the Scriptures; they have a much higher gratification, in the knowledge, that this dissemination has been both accompanied and followed by the most pleasing indications of real and permanent advantage. For evidence to this effect, your committee appeal, with confidence, to the facts recited in this and preceding Reports; as well as to the general testimony of all who have watched the proceedings of the Institution, and its Associates, whether abroad or at home.

If to have roused the attention of a thoughtless world to the momentous concerns of eternity, and to the study of that Word which reveals the only way to peace and salvation—if to have supplied the ignorant and inquiring with the means of gratifying their desire for spiritual and life-giving knowledge—if to have moderated the prejudices and conciliated the affections of Christians of every denomination, and to have taught them the wisdom and the duty of *keeping the unity of the Spirit in the bond of peace*—if effects like these deserve to exalt and endear the instrument by which they have been produced, the British and Foreign Bible Society may reasonably challenge a common rank in the esteem and the gratitude of mankind.

In contemplating the range which the Society has taken, the extent to which its impulse has been communicated and its aid imparted, the good results of its influence multiply upon us in a degree which overwhelms alike computation and conjecture. The Bible is now eagerly sought for, where, before, it was neglected; and diligently read, where, till lately, its existence was unknown; and the language of grateful acknowledgement and heartfelt joy, on the receipt and possession of so rich a treasure, is echoed from the Caspian to the Mississippi, and from the recesses of Iceland to the extremities of New Holland. In describing the changes thus happily effected, your Committee adopt, with kindred feelings to his own, the very expressive words of the late venerable Bishop of Gothenburg.

"That God, who can subject all things to himself by his mighty power, has wrought various remarkable changes. Heathens renounce their idols, and pay adoration to the Living God; Jews bend their knees before the Cross; and Christians return from the error of their ways to their Father's house, which, like the prodigal son, they had forsaken. The enemy, no doubt, is active in sowing the tares of discord, deceit, and hypocrisy; yet still, it must

be admitted, that, in general, a purer seed is sown in the fields of the Church of God. The bright rays of truth have long since dispelled the gloom of superstition: and although, in the conflict between truth and unbelief, the success has varied; yet He, who is both *the Counsellor* and *the Mighty God*, continues his victorious career; and the weapon in his hands, is, *the Sword of the Spirit, which is the Word of God.*"

For a train of success so great and unexampled, the British and Foreign Bible Society is peculiarly indebted to the simplicity of its constitution, and to the scrupulous fidelity with which it has been administered. In the dissemination of the Bible alone, the principles of all Christians, however divided in other particulars, may conscientiously meet and unite; and, so long as that object is distinctly and exclusively pursued, it may be reasonably expected, that the Institution will continue to possess their affectionate attachment, and command their most liberal support.

But, while so much is allowed to the efficiency of causes purely instrumental, your Committee are deeply sensible, that all the prosperity with which the Society has been favoured, is to be ascribed to the purpose and agency of Him who gave the word, and commanded that it should be *made known to all nations for the obedience of faith.* To accomplish this end, He has thought proper to employ, as circumstances have required, the services of an oral or a written communication. To the latter has been assigned, in the present eventful times, a pre-eminent distinction in the order of means. On the British and Foreign Bible Society has been devolved the duty of co-operating with the designs of Providence in this particular: nor is it among the least of the uses which its institution will have answered, that it prepares the way for the more effective exercise of a personal ministry, by the dissemination of that Book which contains the ground-work and the rule of every Christian Ministration.

A new era appears to have commenced; and all things seem to be working together for the universal propagation of the Gospel.—Whether the accomplishment of this is near or remote; whether it is to gladden the eyes of those who now labour, or is reserved for those who are to come after them; is a consideration which may be left to the disposal, as it is known only the prescience, of Him, in whose hands are the times and seasons which regulate the events of his kingdom. Grateful for the past and confident of the future, the Members of the British and Foreign Bible Society, and all who co-operate with them in every part of the world, may securely commit the issue of their cause to the Author of the Scriptures; while in the devout strains of Holy Writ, they implore his continued benediction upon it:

Let thy work appear unto thy servants, and thy glory unto their children; and let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us; yea, the work of our hands, establish thou it. Psalm xc. 16, 17.

LONDON MISSIONARY SOCIETY.

The 24th Anniversary of this Society was holden in London on the 13th, 14th and 15th days of May, 1818.

Public meetings were held and crowded at many different places. Sermons were delivered on the occasion by Rev. Messrs. Wardlaw, Cooper, Johnstone, and others. The *Missionary Communion* was celebrated at three different places. The whole proceedings must have been truly animating. We make a few extracts from addresses delivered on the occasion, which are calculated to give our readers a more general knowledge of the Missionary Cause, and animate their bosoms with a holy zeal for its prosperity.

SPA FIELDS CHAPEL

Was much crowded on Thursday morning, when the Annual Meeting of the Society for the despatch of business was held. William Alers Hankey, Esq. the Treasurer, was requested to take the chair; a hymn was sung, and the Rev. Mr. Browning prayed for the presence and blessing of God on the Society and its operations. The plan of the Society, agreed upon at its first establishment, was then read by the Rev. Mr. Platt, together with the *fundamental principle* of the Society, disclaiming all party and sectarian views.

The Report of the proceedings of the Directors for the past year, but considerably abridged, was next read.

The Treasurer then presented a detailed account of the Receipts and Disbursements of the Society for the year ending March, 31, 1818. The receipts from subscriptions, collections, &c. amounted to £22,132 1s. 6d.

Dr. Bogue then moved, that the Report be received, approved, and printed, according to the discretion of the Directors.

The Doctor began by expressing that he felt a difficulty in speaking on a subject, part of which related to himself; he therefore moved, that 'Every other part of the Report should be received.' I doubt not, said he, that what you have heard, relating to the progress of the Gospel, will fill every heart with the liveliest joy. We are met on a most solemn occasion, and should consider ourselves in the presence of the Lord Jesus Christ, engaged to promote his cause in the world, and to extend the borders of his kingdom to the remotest

ends of the earth. And I trust there has been many a prayer offered up, that a double portion of the Holy Spirit may be poured out upon us, and that we may speak, and hear, on subjects relating to Missions, with all that solemnity, and with all that ardent zeal for advancing the cause of Christ, which those who are redeemed by his blood, ought to feel.

We met in this place, at the commencement of the Society, in the year 1795. Those of us that were then present, may recollect what were then our feelings. And what are they now? Have we been disappointed? No; far from it. We have reason to adore the goodness of God, that the Saviour has smiled upon our undertaking, and displayed his highest approbation of it. What has been contained in the Report presents to us a most delightful scene. And, that Report is strengthened by letters which I have received from the Missionaries themselves; and when I read of their diligence in learning the languages, of their zeal in preaching, of their pains in translating the Scriptures, and their care to circulate tracts, and to establish schools; and of their interesting journeys to distant places to preach the gospel; I count it a matter of the liveliest joy. I have no fear relating to ultimate success. Here are the means employed, and the promise of God has secured to us his blessing.

Some think there is nothing done until they hear of success. But suppose a ship were lying at anchor in the harbour, day after day—a ship that is seaworthy, and well manned, and laden with a cargo of the finest wheat, for a distant part of the world, to feed the needy inhabitants—an ignorant landsman might say, ‘Why continue here so long? She will never be able to reach the destined port.’ A sailor might reply, ‘Do you not know, that the wind has been contrary?—by and by it will be favourable, and then we shall make progress.’ Now, thus it is with respect to the success of the gospel. Where its ministers are labouring we may expect, with confidence and assurance, that, when all is prepared, the Spirit of

God will breathe on our labour, and then glorious effects will be produced.

But while we have the joy of witnessing extensive and diligent labours, we have also the joy of remarkable success. What a scene is presented in ‘the Society Isles!’—the most unlikely of the human race, for savageness, sensuality, and every thing that degrades the human character—the most unlikely people, according to all human appearance, to be converted. What praise is due to those men who waited so patiently, and did not wait in vain. And now such a scene is presented as the world has not of late years brought to view. Idolatry is renounced; fifty places of worship have been erected in the island of Taheite alone; and the other islands are embracing the gospel: casting away their gods, which are no gods: the Sabbath is observed—family worship attended to; thousands learning to read. What a picture!—what spiritual glory!—what delightful prospects! Who, after this, will doubt the success of missions, and say, ‘the time is not come for the Lord’s house to be built?’

The accounts from South Africa contain likewise the most pleasing prospects. They present to us the rudest of the human race, in various places, embracing the gospel, cultivating their fields, becoming rational beings, as well as Christians; and advancing their comfort in this world, while they enjoy a prospect of happiness in the world to come. O! what a blessing is the gospel to mankind even in the present life.

There are two different ways in which God works with respect to the success of the gospel. Sometimes he grants success at first. No sooner is the gospel preached, than conversions take place. At other times a Missionary may appear to labour in vain, but it is not in vain. All that time truths were entering into the mind, enlightening and working upon the conscience; and afterwards, by the blessing of God upon their labours, conversions have followed close one upon another; and the great Head of the Church has shewed this, that the minister was not before labouring

ing in vain : but that he was breaking up the fallow ground, and the field was preparing for that crop which afterwards covered it. This should encourage us, and excite in us a spirit of prayer, that the blessing of God may attend the cause of missions.

We have great encouragement to proceed, and ground of congratulation, in what our eyes have seen, as to the labours and success of our Missionaries, and that the spirit of the Christian world has been aroused to unite in this work of advancing the kingdom of Christ. How many societies have sprung up since ours ! We have stirred up the spirit of Christians abroad—In Holland, in Switzerland, in Germany, and above all in America ! And how many have been stirred up at home ? One denomination and class has been established a Missionary Society after another, until, shall I say ? the last has now appeared : and the dignitaries of the Established Church are preparing, on a large and extensive scale, to send Missionaries to India and Ceylon. May God give them success ! Who will speak against missions now, and call them enthusiastic ? It is no small thing that the minds and dispositions of men are so changed ; if we go on at this rate, we know not where we shall stop ; there will be the adding of one thing to another, until that glorious season, when all the ends of the earth shall see the salvation of our God. We are now surrounded by many other Missionary Societies ; and that consideration imposes duties upon us, to behave aright to those that are members of the same family. Here let us not be wanting. We shall go straight forward in the path of duty, and not be justled out of the way by any, but pursue those methods we consider the gospel teaches us, in order to carry on our plans, for the advancement of the cause of Christ in the world. But while we do this, let us show a pleasant disposition to others. Let us beware of boasting—let us not cry, We are the people—we are the fittest to translate the Scriptures, and promote missions, Away with such contempti-

ble boastings as these ! Let us, with humility and gratitude, acknowledge all the success with which God is pleased to favour us, but let there be no spirit of boasting. Nor should there be any detracting from others. We are not rivals, we are fellow labours of the same master, and should have the spirit of brethren. How mean should we be, saying, Such a Missionary Society has this bad thing, and the other bad thing—away with such a spirit as this. There will be faults in Missionaries of all denominations ; all will have their mistakes, and they will become wiser by the events that occur.

Let us seek to maintain a spirit of good will to all. I endeavour to inculcate on the missionaries a liberal spirit, free, affectionate ; to act according to their own judgment ; not to be warped by any, but to maintain affection to all. And I desire them not to show a mean, paltry spirit—to proselyte others, in foreign countries, to their own peculiar opinions in lesser matters ; but to consider others as brethren, to let them follow their own judgment ; and to act in all things with a dignity that becomes the servants of the Lord Jesus Christ. We are peculiarly called to this, because our Society is not a *sectarian* Society, but a *Christian* one, grounded on the general principles of the gospel. We send not out Missionaries to establish any one sect or denomination, but to form their converts according to that method they think most agreeable to the word of God. As then we stand on vantage ground as to the liberality of our principles, let it be manifested in the liberality of our conduct. If we are to have any emulation, let it be to excel. If we can excel in a laudable, Christian way, then we do right. Let us seek to excel in the wisdom of our plans, in the choice of our fields of labour, in the piety and qualifications of our Missionaries—and, above all, let us labour to excel in the fervour of our prayer, that the glorious gospel may be spread from the rising to the setting of the sun ; and that our missionaries may have a double portion of the Spirit upon them,

and their labours be crowned with the most extensive success. I move that the Report, &c.

The motion was seconded by the Rev. Mr. Wardlaw.

REV. MR. WARDLAW.

I rise, sir, most cordially, to second the motion which has now been made, with the addition of that part of it which the venerable Tutor of the Academy where the missionaries are trained, has modestly omitted. We embrace, therefore, the *whole* of the motion. That the Report, in all its parts, be received, adopted, and circulated, for the information of the Christian community.

The Report which we have heard, sir, appears to me as a practical commentary on a similitude used in the Scriptures, the full meaning of which we cannot, perhaps, in our colder climate, perfectly appreciate. It is better understood in warmer climates, as my African friend beside me (Mr. Campbell) has often observed: 'As cold water to a thirsty soul, so is good news from a far country.' We have been hearing good news, which must excite, in every Christian bosom, the feelings of wonder, love, and praise. And were there no other reason why this Report should be printed and circulated, than that we may communicate to our fellow Christians, our own feelings of delight, that would be sufficient. Addresses may be delivered, and addresses may be printed and circulated; but after all, I apprehend that *facts* are the best arguments, and the most powerful stimulants. And when we exhibit such facts to the public, as have now come before ourselves, we apprehend it will be impossible for those, who feel as Christians, to withhold their zealous efforts, and liberal contributions, for the further aid of this glorious cause.

Thirteen years ago, sir, I had the pleasure of being present at the annual meeting of this Society; and it is now my delight to witness the increasing interest which since that time has been excited. The meeting was then held in a place comparatively small; and I am not sure whether that place was entirely filled.

I rejoice that there is now, as this large assembly proves, so much more extensive an interest felt in this metropolis, in the cause of Christian missions. I rejoice in the increased regard paid to the objects of this Society. And I cannot think of this great metropolis without remembering the words of the Christian poet—

'O! thou resort and mart of all the earth,
Chequered with all complexions of mankind,
And spotted with all crimes, in whom I see
Much that I love, and more that I admire,
And all that I abhor'———

And I cannot, in repeating these words, fail to observe, how delighted that Christian poet would have been, had he lived to the present hour, and seen so much more in this metropolis, both of what he loved and what he admired; and with what pleasure he would have swept the lyre of poetry in sounding the praises of the Bible and missionary Societies, and the success with which the Most High has crowned their efforts.

I have often thought of the stimulus that has been given to the whole surrounding Christian world, by the institutions that have within these few years been formed in this country. When we look around, and see the immense influence of Bible Societies and Missionary Societies, & Tract Societies, throughout the whole earth, what British bosom does not glow, and bound with transport, to recollect that the impulse which has set all this moral machinery in motion was given in Britain? Who does not rejoice, that the trumpet that has called forth this immense army of the living God, whose banner is the cross—whose march is silent and rapid—whose conquests are bloodless, and final triumphs sure—was sounded from the shores of his native island? There was a time, in the ministry of our Saviour, when certain Greeks said to Philip, 'Sir, we would see Jesus.' And when the message was delivered to the blessed Redeemer, he said, 'The hour is come, that the Son of man should be glorified; verily, verily, I say unto you, except a corn of wheat fall into the ground, and die, it abideth alone; but if it die, it bringeth forth much fruit.' The

corn of wheat fell into the ground, and died, and it abode not alone, it brought forth much fruit. The little handful that immediately arose from it, was sown on the tops of the mountains of Judea; and it has shaken in the course of time with prosperous fruit; and the whole earth is now filled with its abundant produce. We rejoice in the extension of the Saviour's kingdom; we rejoice that, while engaged in it, we have no reason to doubt with regard to its issue. Who can now call in question the propriety of missionary exertions? Or who will now dispute the propriety of carrying forward those exertions with encreasing vigour and enlargement of operation? We rejoice in anticipating a period when all the ends of the earth shall see the salvation of our God: when the kingdoms of this world shall become the kingdoms of our Lord and of his Christ. I believe from my heart that, when the Saviour uttered the words which I before alluded to, he had present to his all-comprehensive mind a complete view of the history of the progress of the church to the close of time; that he saw the success of his gospel which was soon to appear on the day of pentecost, and darted forward his Omniscient Eye, through successive generations, taking in all the labours of this and other Societies, and the effects thence resulting, even to the final consummation of all things, when a multitude which no man can number shall be gathered out of all kingdoms, and people, and nations, and tongues, to celebrate the riches of redeeming grace.

—
AMERICAN BIBLE SOCIETY.

EXTRACTS OF CORRESPONDENCE.

Letter from the Corresponding Secretary of the Baptist General Missionary Convention. Philadelphia, June 12, 1817.

Rev. and dear Sir—At the meeting of the General Missionary Convention of the Baptist denomination in the United States of America for Foreign Missions, it was

Resolved unanimously, that the Con-

vention view with peculiar pleasure, the existence and operations of the American Bible Society; and that they will be happy, so far as the nature of their Institution admits, to co-operate with them in the great object of circulating the word of God in this or any other country; and that the Corresponding Secretary be requested to communicate to the said Bible Society this resolution."

With the most sincere and enlarged wishes for your increasing usefulness and felicity, I am, Rev. Sir, Your fellow Servant in the Kingdom of Jesus,

WILLIAM STAUGHTON,
Cor. Sec'ry, &c.

REV. DR. ROMEYN. *Cor. Sec'ry*
of the American Bible Society.

—
Extract from the Third Report of the Westchester Auxiliary Bible Society.

At the last Annual Meeting, the Society unanimously declared itself Auxiliary to the American Bible Society. It is a pleasing reflection that this Society was among the first which thus evinced their approbation of an Institution which has thus far surpassed the most sanguine expectations of its friends, and promises to shed new honours and new blessings on our favoured country. For the plan of diffusing the light of Revelation, by the combined exertions of all religious denominations, (a plan so simple, and so conducive to the temporal and eternal welfare of mankind, that we are now astonished it was not sooner devised,) the world is indebted to the founders of the British and Foreign Society. But the American Bible Society has the distinguished honour of having already made more effectual provision for the dissemination of the Scriptures, than has ever been made by any other Bible Society in the first year of its existence. Within twelve months after its organization, this great Institution had caused to be executed six complete sets of Stereotype Plates of the English Bible. The patronage bestowed on the American Bible Society has been proportionate to the magnitude of its designs, and its

receipts for the last year have amounted to about forty thousand dollars.

It is both a proof of the purity of our intentions, and a pledge of our future success, that in this Society Protestants of every profession to be found in the County are uniting their efforts to promote the glory of their common Lord, and the salvation of their fellow-men. This union, so consonant with that spirit of brotherly love by which our Saviour declared his disciples should be distinguished from others, has probably been strengthened by the determination of the Society to discontinue the exercises of prayer and preaching at their meetings; and thereby to avoid all interference with the various opinions of its Members respecting the forms of religious worship. It is believed that this was the first Bible Society in the United States which omitted these exercises; and it cannot but be gratifying to learn that the same course is now pursued by the National Institution, and by several other societies.

AMERICAN MISSIONARY STATIONS AND MISSIONARIES.

In our last Volume we published an Alphabetical List of the Protestant Missionary Stations and Missionaries throughout the world. We here subjoin a list of American Missions brought down to the present time, corrected and prepared by the Rev. Drs. Worcester and Baldwin, and communicated for the Recorder.

THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

Was instituted in 1810, "for the purpose of propagating the Gospel in heathen lands, and among those who are destitute of the knowledge of Christianity, by supporting missionaries and diffusing a knowledge of the Holy Scriptures," and is composed at present of twenty-seven members, clergymen and laymen of different religious denominations, and residing in different parts of the American Union. It is especially provided, that at least "one quarter part of the annual income from the funds of the Board shall be appropriated to defray the expense of imparting the Holy Scriptures to unevangelized nations in their own languages; and

the missionaries of the Board are employed not only in preaching the gospel, but also in translating, publishing, and distributing the Scriptures, and in establishing and superintending schools for the general instruction of the young.

Hon. John Treadwell, Esq. Farmington, Con. President; Rev. Samuel Spring, D. D. Newburyport, Vice-President; Rev. Samuel Worcester, D. D. Salem Corresponding Secretary; Rev. Calvin Chapin, Wethersfield, Con. Recording Secretary; Jeremiah Evans, Esq. Boston, Treasurer.

EAST INDIES.

Bombay—1813.

Gordon Hall, Samuel Newell,
H. Bardwell, John Nichols,
Allen Graves.

Besides preaching the Gospel daily, these missionaries are diligently engaged in translating the Scriptures into the native language—have published a large edition of the gospel of Matthew, and of a Tract composed of select portions of Scripture—and have established schools in which they have 400 or 500 heathen children, and one in which they have 40 or 50 Jewish children, under instruction. It is a most eligible station; the field is extensive; the prospects of the mission are highly encouraging.

ISLAND OF CEYLON.

Jaffna District.—Tillipally and Batticotta.—1816.

Edward Warren, James Richards,
Benjamin C. Meigs, Daniel Poor.

The commencement of this mission has been auspicious. In acquiring the native language, in preaching, and in establishing schools, the missionaries have ardently emulated their brethren at Bombay: and they are making arrangements for printing an edition of the Scriptures in the Tamul language, as translated by the venerable Danish missionaries in the last century.

AMERICAN ABORIGINES.

Brainerd, on Chickamaugah Creek Cherokee Nation.—1817.

Ard Hoyt, D. S. Butrick,
Wm. Chamberlain.
Moody Hall, schoolmaster and assistant.

In the Mission family and school there are already about 50 Cherokee children and youth, of both sexes; and of the mission church five of the natives have already become exemplary members. In their school studies, and in their various exercises and labours for establishing habits of industry, and for general improvement in the arts of civilized life, the young Cherokees have surpassed the most sanguine expectations; and hitherto this infant establishment has been signally prospered and blest.

Yalo Busher, Choctaw nation.

On the Creek of this name, which is a branch of the Yazoo river, preparations are making for an establishment, similar to that in the Cherokee nation.

The Rev. Cyrus Kingsbury and Mr. Loring S. Williams and wife, left the mission house at Brainerd, (where Mr. Kingsbury had been superintendent and Mr. Williams and wife active assistants,) for the Choctaw station, about the first of June; and about the middle of the month, Messrs. Peter Kanouse, Moses Jewell, and John G. Kanouse, embarked at New-York for New-Orleans, thence to ascend the Mississippi and Yazoo to the same station.

—
BAPTIST BOARD OF FOREIGN MISSIONS
FOR THE UNITED STATES,

Was chosen by a Convention of Delegates from Mission Societies in nearly all the Atlantic States, at Philadelphia, May 14, 1814. The board consists of twenty-one members, and are elected triennially by the Convention.

Rev. Luther Rice is employed under their direction in the United States, to collect funds and otherwise advance the interests of the Board.

Rev. Thomas Baldwin, D. D. Boston, President; Rev. William Staughton, D. D. Philadelphia, Secretary; John Cauldwell, Esq. New York, Treasurer.

Rangoon.—Burmah.—1814.

Adoniram Judson jun. Geo. H. Hough.

Rev. James Coleman and Rev. Edward W. Wheelock left America to

join this mission in November 1817. The news of their arrival at the place of destination has not yet been received.

Mr. Judson has experienced many trials and encountered great difficulties, but by the last accounts, is prosecuting the object of his mission with diligence. He has published a Tract in the language of Burmah, containing the first principles of the Christian religion, and a Catechism, both of which are now in circulation.

St. Louis, west of the Mississippi.—1817.

J. M. Peck, J. E. Welch.

These missionaries have it in view to collect information with respect to the Indian tribes scattered through the immense forests of the West, and improve opportunities as they present, to impart the blessings of the gospel to regions far beyond them.

Cherokee Indians.—1817.

Humphrey Posey.

Four schools are in operation under the superintendence of this missionary, and as opportunities offer, he is diligently employed in preaching both to the whites and the Indians. The schools are represented to be in a very flourishing state.

Wabash.—1817.

Isaac M'Coy.

St. Francisville, near New-Orleans.

James A. Ronaldson.

—
From the Religious Remembrancer.

DOMESTIC MISSIONS.

The following extracts from the Report of the Board of Missions of the General Assembly, will doubtless be read with pleasure, by all who feel an interest in the moral improvement of that portion of country, where missionary efforts have recently been so successful, as to present to our minds a cheering prospect of the future prosperity of similar enterprizes.

“MR. JEREMIAH CHAMBERLAIN has performed his mission of six months. To bring him to the field where especially the Board wished him to labour, it became necessary to prescribe a very

extensive route, which required much travelling. In passing through the south western counties of Pennsylvania to Ohio, he preached in destitute places as he had opportunity. Mr. Chamberlain and Mr. Larned, while descending the Mississippi, assembled the boat's crew at least four times a week, either on the deck, or on shore, for the purpose of praying with them, and giving them religious instruction. Frequently the crews of other boats united in these exercises. And when opportunity offered, they often went on shore, and held religious meetings among settlements on the river Mississippi. In Concordia, a small town opposite to Natchez, he preached at night to a crowded audience, consisting chiefly of slaves, among whom appeared much feeling and weeping. It was the first time public worship was held in this place. At Baton Rouge he preached; and though there was not one Protestant professor of religion in the place, yet he was earnestly intreated by many to remain with them, and offered a respectable living. The population is sufficient to form a considerable congregation, and is rapidly increasing. In New Orleans he preached seven times; in the Hospital thrice, in the Prison twice, and once to the sailors. In that city, he observes, a missionary is much wanted. On his passage to Mobile, Mr. Chamberlain preached four times to the crew and passengers, and maintained family worship regularly at night. He was treated respectfully and affectionately. At Mobile he thinks a congregation could be formed, and that the present time affords a favourable opportunity.

Extracts from the Journal of Mr. J. Chamberlain.

Sabbath, March 22. Mobile—Preached in the morning to a crowded room—and attentive—and made an appointment, agreeably to the request of a few pious females, for a meeting of the citizens to take place in the afternoon, for the purpose of establishing a Sunday School. I attended the meeting, it was large and respectable—and up-

wards of sixty blacks and poor whites offered themselves to be instructed, the most of whom did not know even the alphabet, and many of them, did *not know who made them*. A committee was appointed to form a Constitution, and to report on next Friday evening.

On the same evening, March 22d, preached to a solemn assembly.

Friday evening March 27.—The meeting was respectable, and was opened by prayer. But when the object was declared to be, "to instruct children and slaves to read, as a means of promoting religion," some opposition was made; but it was carried in favour of the School—and the majority is so respectable, that there is no danger of its being suppressed.

Sabbath, March 29. Preached twice to solemn audiences, and attended the Sunday School, and addressed the teachers and scholars.

Sabbath, April 5.—This morning, agreeably to appointment, crossed the Bay to Blakely, and preached in the house of a *Roman Catholic*, to an attentive audience. The inhabitants of this town are very anxious to have a minister, and in a very short time will be able to support one. In the afternoon returned to Mobile, and preached at night.

April 6. Mobile—This being the first Monday of the month, held the concert of prayer in Mr. Merritt's house. The meeting was large and solemn, I was assisted by a Methodist Class-leader.

On Friday evening, April 10.—A meeting of the citizens of this place will be called, for the formation of a Missionary Society, which will in all probability be formed on the plan proposed by the Board of Missions.* A meeting of the same kind will take place in Blakely, on Saturday, April 18th.

Since my arrival I have established a weekly prayer-meeting, to be held on Wednesday evenings, at the houses

* A communication has been received by the President of the Board from this Society; stating its formation, and applying for a missionary.

the different families, which is attended remarkably well; and even De- have requested it to be held in their ses.

REVIVAL OF RELIGION.

From the Recorder.

Washington, N. H. Aug. 3, 1818.

Mr. WILLIS—As Zion's prosperity mates her friends, you may, perhaps, strengthen her cause by giving following a place in your useful pa-

This branch of Christ's visible church had no stated pastor for 12 years, and notwithstanding occasional dews of dew from on high, the vineyard of God has remained as an unwatered garden, barren and unfruitful.

In the autumn of 1816, the New Hampshire Missionary Society assigned the town a supply for a few Sabbaths: but for some reason their missionary did not perform his appointment. The friends of Zion had been reduced in their numbers, and of the few who remained, some through discouragement, were induced to leave the town for the sake of living in the enjoyment of gospel ordinances; others began to look forward to a period far distant when this part of God's heritage would be wholly laid waste, and his holy habitation become the dwelling of Owls and Satyrs.

At this crisis, the few remaining members of the Church, directed the Macedonian cry to the Monadnock Association of Ministers, to "come over and help them." This application procured an occasional supply of four Sabbaths in the winter and spring of 1817. Then destitute of preaching, the church did not forsake the assembling themselves together; but, with such members as were disposed, they repaired to the house of God in company. "By the rivers of Babylon, there they sat down, yea, they wept, when they remembered Zion." But that merciful God, who "giveth to the beast his food, and to the young ravens which cry," had already listened to the cries of his children, and began to prepare for the turn of the "captive daughter of Zi-

on." Instances of pungent conviction, not generally known, already existed. In the month of May, while a member of the above named Association, was supplying in his turn, when religion was low, professors discouraged, and non professors stupid, a young woman, who saw herself to be a great sinner, requested an interest in his prayers. In the evening conference her case was laid before the throne of Grace. Many wondered, but few, if any, could tell for whom the petition was preferred. This was the first public indication that the spirit of God was moving upon the face of the waters, and, perhaps, afforded the first gleam of hope, that moral darkness was about to give way to the spread of divine light. The friends of religion were encouraged that God might yet favour this part of Zion.

In August, two faithful and persevering ministers of the cross, visited their friends in this town, at the same time. They were zealous and unremitting in their labours of love; and their labours were "not in vain in the Lord." Several, through their instrumentality, were awakened to a deep sense of sin, and need of pardon through Christ.

Soon after, in the latter part of September, the writer of this sketch was invited to visit, and afford a temporary supply, till a more skilful labourer could be procured to enter the field, which was then white already to harvest. Ignorant that the religious character of the people had sustained any change, the writer left his family and home, with the gloomy prospect of proclaiming the unsearchable riches of Christ to dry bones which had long lain bleaching in the valley of sin. But to his unspeakable joy, the Lord God had already caused his Spirit to breathe upon these slain, that they might live.

God had already visited his people in mercy, and began his own work; and the writer had reason to say, at his coming, "Surely the Lord is in this place, and I knew it not." There was little to do but to stand still, and see the salvation of God. When the Lord works there is none can hinder: gain.

sayers are silenced, and opposers put to shame.

Religious conferences, which had been kept up from the commencement of the revival, were now more frequent, more crowded, and more solemn.—Strangers to the sanctuary, now sought the house of God, as the gate of heaven; and those who came to scoff, sometimes remained to pray. Many inquired the way to Zion; others, "what shall I do?" Some rejoiced in hope, while others, confounded at the wonderful works of God, exclaimed, "We have seen strange things to-day."

Through the autumn, winter, and most of the spring, the work of the Lord continued to prosper, and souls, as we trust to be added to the kingdom of Christ. The voice which appeared to be calling sinners into God's marvellous light, was still, small and effectual. The doctrines preached were those usually denominated the doctrines of grace, and such as God is often pleased to own and bless to the humiliation of the sinner, and the exaltation of the Saviour. Diversions were discontinued, meetings were solemn and interesting, convictions pungent, and in some instances, of long continuance. Indeed, in all this work, God has appeared to act like himself, as a Sovereign; and we are constrained to say, "Not unto us, O Lord, not unto us, but unto thy name give glory."

Some time in May, the work appeared to subside, and instances of hopeful conversions have since become less frequent. Though the subjects of the revival have not been so numerous, as in some other places, yet considering the population, about 800, we have reason to acknowledge the wonderful dealings of God, and to him be all the glory; for it is all of his grace. Many have been called, a few chosen; and those, in several instances, from among the least likely—"The wind bloweth where it listeth." Many, we fear, have been left to behold, and wonder, and perish; for the harvest of souls, now, appears to be past, the summer of grace ended, and many not saved. The wisdom, as well as the power and mercy of God,

has been peculiarly displayed in his care of his own cause; a large majority of those who have been called into his kingdom are heads of families, though the youth and the grey-headed have not been forgotten. Several have been called from the ranks of infidelity, who have long fought the battles of the adversary of souls; so that we may truly say, "The Lord has done great things for us, whereof we are glad."

The probable number of new converts is from 60 to 70. God appears, in a remarkable manner, to have remembered his covenant, and to have acknowledged infant baptism to be his own institution; for 46, out of 56, who have united with the church of Christ, had received the baptismal seal of the covenant, in infancy. Of this number 47 have joined the Congregational, 7 the Baptist, and 2 the Methodist church. Others, it is hoped, will soon see it to be their duty, and feel it to be a privilege, to confess Christ before men, and join themselves to the Lord in a perpetual covenant. The Present visible effects of the revival are such as might be expected. So far as is known all as yet appear well. Order is rising out of chaos, enmities disappear, union increases, the thoughtless have become serious and prayerful, the profane, in many instances, chaste in their language, and the dishonest just in their dealing. Sabbath Schools also have been opened, which were well attended, and promise much good to the scholars: The Lord reward the instructors from the treasures of his grace.

BROUGHTON WHITE.

From the Christian Herald.

THE PROFLIGATE CONVERTED.

A pious and venerable father had a vain and profligate son; often had he reasoned and expostulated with him, mingling tenderness with advice, and tears with remonstrance; but all was ineffectual. Bad company and vicious habits rendered the unhappy youth deaf to instructions. At last a fatal disorder seized his aged parent, who, calling his son to him, entreated him

with his dying breath, that he would grant him one small favour, the promise of which, would alleviate the pangs of dissolving nature: it was this, that his son would retire to his chamber half an hour every day for some months after his decease. He prescribed no particular subject to employ his thoughts, but left the matter to contingency. A request so simple and easy, urged by parental affection from the couch of death, was not to be denied. The youth pledged his honour for the fulfilment of his promise; and when he became an orphan as punctually performed it. He retired daily to his room. At first his mind was not disposed to improve the minutes of solitude; but in time, reflection began to exert itself; the world was withdrawn; his conscience became awakened; it reproved him for having slighted a parent who had done so much for his welfare; it renewed the impression of his dying scene; it gradually pointed him to a Supreme Cause, a future judgment, and a solemn eternity. It pleased God to sanctify these solitary moments, and to repeat and strengthen their conviction. Retirement effected what advice could not; a real and permanent change took place; he quitted his companions and reformed his conduct; virtue and piety filled up the rest of his days, and stamped a sincerity on his repentance: to say all in a word, he lived and died a *Christian*.

WORTHINGTON.

THE LOVE OF MONEY.

From the Western Citizen.

July 8th 1818.

Mr. Joel R. Lisle.—One of your old subscribers, whose locks have grown hoary with age, who has, with his contemporaries, been often beaten *with the storms of life*; and one who can, at least in part, use the expressive language of St. Paul, "I have finished my course"—has one last request through your paper to make to the ministers of our holy religion, of every denomination; that they preach immediately, *from Georgia to Maine*, from this text, "*The love of money is the root*

of all evil." And let the Heralds of the Gospel shew the rock on which the United States and our State and Churches are shipwrecked.

A PLAIN OLD MAN.

SABBATH SCHOOLS.

By their fruits ye shall know them.

The following interesting Memoir furnishes another proof of the utility of Sabbath Schools. Such facts speak louder than all the arguments that can be used. Who would deprive these lambs of the flock of the instruction they receive in the Sabbath Schools, when they see how soon it becomes their spiritual food—when they see the little saint described in the following Narrative, only eight or ten years old, taught by the lessons she had learnt in the Sabbath School, to put her trust in Him whom she had not seen and yet believed—when they see her comforted on a dying bed with some of the sweetest consolations of the gospel which she had learnt in a Sabbath School—when they hear her dying testimony that she "believed they had been the means of saving her soul!!" Who would not be a Sunday School teacher?

For the Religious Intelligencer.

Extract of a letter from a young lady, a Teacher in the Sunday School at New-London, giving an account of one of her pupils.

I can now give you some further particulars respecting the child who has interested us so much.

NANCY, was about eight years old when she first attended the Sunday School. Her constant employment was leading about a blind father. She was thus unavoidably exposed to the danger of contracting idle and vicious habits, but was preserved from them in an uncommon degree by the watchfulness of a pious mother. During a year's regular attendance at school she excited much interest, by her uniform good behaviour. Absenting herself for some time, she was visited and found ill. She has since acknowledged, that before she gave up going to school, she endeavoured to appear better than she really was on Sunday, that she might not be kept from what she loved best—the Sunday School.

The nature of this child's disease has been of a peculiar kind, baffling all medical aid, and causing extreme suffering. For fifteen months she has been confined to her bed, and, most of

the time exercised with severe pain. This she bore for the first few months like a good *child*, but, would often be impatient—try various situations—and, desire to have those things with which she had been accustomed to be amused. Her physician soon gave it as his opinion that if she recovered she would be a cripple. This distressed her mother very much. She spent a day in fasting and prayer for the perfect restoration of her child to health. She was, however, made to feel that there was a better part than the body to care for, and she became anxious only for the spiritual welfare of her child. Soon after she observed her uncommonly exercised, that she would appear to be crying, and then, cover her face. Supposing this to proceed from *bodily* pain, she repeatedly enquired of her if she were more ill, when her only reply was, that she was not. A few days after Nancy called her mother to her and said, that on that day her sins all appeared to her: she felt that she was indeed a great sinner. On being asked what she did when she found that she was a sinner; she replied, that she prayed to God. There is good reason to believe that he heard her, that she is numbered among the lambs of Christ's flock, and received to his bosom. From this time it was evident that a radical change had been effected in her mind. She seemed to have a continual sense of her dependance on God; and, to feel entire submission to his will. If an involuntary groan escaped her, she would chide herself and say, her Saviour suffered more for her sins. When questioned relative to being baptized, she did not incline to it, but evinced that she thought much upon the subject. A few weeks after, she requested to be baptized, saying that she did not think it right to be, merely because it was proposed, unless she could give herself up to her Saviour. The ordinances of Baptism and the Lord's Supper were administered to her, both of which, she apparently received in faith. During her attendance at the Sunday School this child, notwithstanding she had but little time for study, sto-

red her mind with a valuable collection of hymns, which she found a source of much comfort in her sickness; verse of which, she would often introduce very aptly. Something being said about their poverty, she replied—I am rich

“The Lamb hath made me so,

“What greater riches can I know?”

She had also committed to memory considerable portions of Scripture, but she had a more valuable acquaintance with the Bible than this, for she understood it. On being asked which she loved best, her mother or her Saviour, she replied with animation, her Saviour. And why so? you have never seen your Saviour, and your mother has attended you faithfully during a long illness. She lay a moment and then replied in the words to Thomas, “Because thou hast seen, thou hast believed; blessed are *they that have not seen*, and yet have believed.” Sometimes when she had been so exercised with pain that she could not avoid some expressions of it, she would during a long prayer lie as quiet as if quite well. For some weeks previous to her death there seemed to be so much of solemnity in her feelings (without any thing of gloom) that it pained her to see a smile upon the face of any about her. She spoke of death, with entire composure; of Heaven, as her home, to which she was fast hastening; and, mentioned some of her acquaintances, whom she hoped to meet there. During the week in which she died, she had seasons of partial derangement, in which she was peevish, and impatient. Being told that it was not so easy to please her as it used to be, she was grieved, covered her face, and was silent for a while, then called her mother to her and said, “Do forgive me, I have prayed God to.” For some days she had a craving appetite, accompanied with such extreme sickness, that the sight of food was offensive. She said that she prayed God to remove this desire for food, and that the following passage came to her with great comfort: “Therefore are they before the throne of God, and serve him day and night in his temple; and he that

sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat: For the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of water; and God shall wipe away all tears from their eyes." Rev. vii. 15, 16, 17. The Sunday before she died, she requested public prayers that she might be supported. She said but little for some days previous to her death, and it was not necessary for the satisfaction of her friends. They had received every assurance they could desire that for her "to die was gain." The day that she died, on parting with a Christian friend, she said, "I shall see you no more in this life, but I trust we shall meet in heaven. That day she was uncommonly free from pain, died peacefully, and upon her countenance was left the sweet expression of one who sleeps in Jesus."

In compliance with a request of the deceased, that the children of the Sunday School should attend her funeral, about thirty of them were collected, and with their teachers, followed her remains to the grave. This interesting child, and her mother, always spoke with gratitude of the Sunday School. The former would often enquire about the attendance of the children, if they learnt much, and hoped that it might do them as much good as it had her, for "she believed it had been the means of saving her soul."

New-London, August 10, 1818.

THOMAS PAINE.

We copy the following from one of our London publications.

Extract of a letter from America.

I lately saw a letter in America, from which I was permitted to make an extract; the writer is of the most unquestionable respectability, and appears recently to have obtained the information stated in it, from an authority equally entitled to credit. The latter had resided in a family in the neighbourhood of the celebrated Thomas Paine,

which, during his last illness, had contributed to his comfort, by occasionally preparing and sending in food and refreshments more adapted to his situation than he usually enjoyed. These, the informant chose (although his personal circumstances were so deplorable that the air of his chamber could scarcely be endured) to be the bearer of to his bedside; and in performing this humane office, had the opportunity of conversation with him, which authorised the writer's belief that he exhibited another proof of Dr. Young's assertion, "Men may live fools, but fools they cannot die."

The letter proceeds to say that she found him frequently retiring, and believed from what she saw and heard, that when his pains permitted, he almost always engaged in prayer; in the attitude of which she more than once saw him, when he thought himself alone.

One day he enquired if she had ever read the "Age of Reason; and on being answered in the affirmative, desired to know her opinion of that book; she replied she was but a child when she read it, and he probably would not like to know what she thought it; upon which he said, if old enough to read, she was capable of forming some opinion, and that from her he expected a candid statement of what that opinion had been; she then said she thought it the most dangerous insinuating book she had ever seen, that the more she read the more she wished to read and the more she found her mind estranged from all that is good; and that from a conviction of its evil tendency she had burnt it without knowing to whom it belonged. Paine replied to this that he wished all who had read it had been as wise as she, and added, "if ever the devil had an agent on earth, I have been one."

At another time when she was in his chamber, and the master of the family was sitting by his bedside, one of Paine's former companions came in, but seeing them, hastily went out drawing the door after him with violence, and saying, "Mr. Paine, you have lived like a

man, I hope you will die like one." Upon which Paine turning to his principal said, "You see what miserable comforters I have."

An unhappy female who accompanied him from France, lamented her sad case, observing—"For this man I have given up my family and friends, my property and religion—judge then of my distress when he tells me that the principles he has taught me will not bear me out.

For the Religious Intelligencer.

DEAF AND DUMB.

Ah, mis'ry stole me at my birth
And cast me on the wild;
I'm lost to ev'ry social mirth,
A miserable child!

My parents move their meaning lips:
What can the secret be?
My brother flies with speedy steps;
But all is strange to me.

Sure they've some language of their own,
Not yet to me reveal'd;
I sit, and sigh, and grieve alone,
A wretched outcast child.

O could I lay this aching head
And heart beneath the earth,
And slumber in that lonely bed,
Like some untimely birth!

Why should I live, and live alone?
For death would set me free;
My parents their own child disown,
And hate my liberty!

And yet I see them weep for me:
Why grieve for one they hate?
They seem to wish my liberty,
And long to change my fate.

May not some genius yet be born,
To track my lonely way,
And tell me why I am forlorn
By night, forlorn by day?

Am I to tread in silence drear
My path-way to the tomb?
Will no deliverer appear,
To find the wretch a home?

And all beyond the grave is night,
No immortality;
No dawn of mercy greets my sight,
I die and cease to be.

And yet there lives within my soul
Of death a horrid dread;
Can I the mighty wish control,
To be when I am dead?

What mean that book and house of prayer
Which some so dearly prize?
Sure there's some treasure hidden there,
That never greets my eyes.

I bend the knee, I know not why;
And keep the day of rest:

No pearl of value I can 'spy,
Or heavenly bequest.

Perhaps some Deity presides,
Whom mortals cannot see,
And for his saints a heaven provides,
And joys unknown to me.

Amid this busy, noiseless scene,
Why am I so alone?
Why all my life a joyless dream,
And I a wretch undone?

What mean these cumbrous ears of mine?
And tongue without their use?
While still in solitude I pine
A comfortless recluse.

O, haste the fleeting hours of time!
Ah, death, thy wheels are slow!
I court one cold embrace of thine,
To lay my miseries low.

There is a calm for those who weep,
A rest for pilgrims' found;
I'll safely lie, and sweetly sleep,
Beneath th' incumbent ground.

These limbs shall moulder into clay,
This spirit cease to be;
O, haste the long expected day
That sets the captive free!

OBITUARY.

Mrs. Lucy Holbrook.

On Saturday August 15, 1818, died at Derby, Lucy, the wife of Mr. Josiah Holbrook, and daughter of Rev. Zephaniah Swift, aged 22 years. She became a professed follower of Christ, in early life; and by her patience, during a long and distressing sickness, and the calm resignation with which she gave up the world and its endearments, evinced that she possessed the spirit of adoption. She has left her mourning friends the sweet consolation, that she is only *absent*, not *lost*.

NOTICE.

The annual Meeting of the Female Auxiliary Bible Society of New-Haven, will be holden on Wednesday, the 26th day of August instant, at 2 o'clock in the afternoon, at the Lecture room in Orange street. The Ladies of neighbouring Towns, where no Bible Society is formed; are respectfully invited to attend and unite themselves to this Society.

New-Haven, Aug. 7th, 1818.

The Female Benevolent Society of the second parish in East-Windsor have paid Forty Dollars to constitute their pastor, the Rev. Mr. Bartlett, a member for life of the Connecticut Bible Society. "Let your light so shine before men, that others, seeing your good works, may glorify your Father who is in heaven."

The Young Gentlemen of the Freshmen Class in Yale College, have given a generous proof of their veneration for the Bible, and their affection for their Pastor, by paying to the Treasurer of the American Bible Society, \$150, which has constituted the Rev. Eleazar T. Fitch, Professor of Divinity, a Director for life.